



# IN SEARCH OF THE PATH

## **In Search of the Path**

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### **Cover**

Photograph of a Vinayagar temple at the foot of a hill at Uthiyur where Sage Konganar's cave is located.

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## INTRODUCTION

It amazes me even now to think how my life took a turnaround after I saw the nadi (known also as suvadi or olai).

I was brought up in a moderately religious family. As a bachelor, I started frequenting temples and used to pray rigorously at home in the wee morning hours. Than all this came to an abrupt stop. After a lapse of fourteen years (1988 to 2002), I started searching for the path. Will I walk the path of truth? That is yet to be seen. As my guru, Supramania Swami of Thiruvanamalai and Tavayogi Thangarasan Adigal of Kallaru say, to reach the ultimate one need to put in lots of effort and with gods grace one could achieve it eventually.

The nadi showed me the path I was to take – the path of the Sidhas. Surprisingly even before reading the nadi, I was being prepared mysteriously for this journey. When I had entirely given up prayers and avoided temple worship, my nephew Thayalan sets me back on the track by handing me a mantra and a painting of Lord Dhaksana Murthi. A year into offering prayers to Lord Dhaksana Murthi, I am made aware of the existence of the nadi through my friend Murali. Then I make a pilgrimage to India visiting the places mentioned in the nadi. My seeking a guru brings me to Supramania Swami. He gives me a mantra to meditate on. The swami and I start on a venture to build a temple, but eventually settle for a hermitage (kudil) when a sidha stops him from pursuing his wish. Meanwhile I am given another mantra through my astrologer friend, Dr. Krishnan. After two years under the tutelage and guidance of Supramania Swami, I meet Tavayogi Thangarasan Adigal who happens to be in Malaysia. Surprisingly he gives me the same mantra that I received from the good Dr. Then the un-foldment of miracles and surprises takes place that kept me stunned and speechless. The miracles are still taking place to this day.

## IN SEARCH OF THE PATH

### Saved By the Gods

My mother told me that as a child I used to fall sick often. Once when I was a few months old, I was having purging badly. My parents had lost two children for the same reasons, feared for me.

Therefore, when the doctors could not bring relief to me, they took me to our neighbor of that time - a Chinese medium. I was attended to by the medium who asked that I be given away in adoption to the Gods. My parents agreed without hesitation so long as the medium could save me. Therefore, it was that I was saved and had a Godfather looking over my shoulders from then on. <sup>1</sup>

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<sup>1</sup> This reality actually dawned on me later in my life and was confirmed by various happenings on numerous other occasions.

Since then until I was thirteen years of age, I was taken to this medium for treatment in the event I fell sick. The medium used to go into a trance in front of his altar, hitting his back with the blunt edge of a sword and would then dispense his medicine, which was a strip of yellow paper, written with certain Chinese characters. He would light up the strip of paper and drop the ashes into a glass of water and the concoction was given to me to drink after which I would be cured. The first time I ever stepped into a government hospital was when a dog bit me and fearing I could contract rabies I was asked to seek medical attention at the hospital.

## **Gods Blessing**

I was having a problem-free life as a kid where everything was taken care of as I was the second youngest in a family of seven. Nobody expected much from me. There was a period in my life where I frequented all the Indian temples in those places that I had stayed. I was also engaged in aggressive worship at home in the early hours of the morning and at sundown. This was the time where I had dreams upon dreams of Hindu Gods and Goddesses. Most of the time I could not comprehend them.

Once when I was in my twenties I stopped over to offer prayers to my Godfather at a Chinese temple. Here I had the opportunity to peek into the future by way of shaking an open cylindrical can of sticks with numbers on them. The stick that dropped out of the can was counter referred to with a huge book of fortune telling. The corresponding number in the book stated that I had numerous friends. The Chinese medium explained that it meant that the gods and saints were constantly looking over my shoulders, ever protecting him.

A palm reader told me once that the presence of a parallel line close to my lifeline on my right palm was an indication that the gods were ever protecting me.

This belief was later strengthened when I read my life's prediction written on the nadi in December of 2002. (More on that later.)

## **My Fondness for Saint Ramalingam**

Sethu from my office passed me a cassette containing songs from the Thiruarutpa. Saint Ramalingam wrote the Thiruarutpa. After listening to these songs sang by Malaiyur Sadasivam, I was attracted to the teachings of Saint Ramalingam. I had to know more about this saint.

Saint Ramalingam lived only as recent as the nineteenth century (5 October 1823 to 30 January 1874). He performed the same miracle of disappearing into thin air just like some of the Nayanmars who lived in the 9th and 10th century. The saint performed this miracle just slightly more than a century back!

I had been searching for the saint's writing known as URAINADAI PAGUTHI. No shops in Kuala Lumpur carried that title. Neither could my brother find it in India when he was there. Then when my brother-in-law and my sister went to India, I asked that they drop in at Satya Nyana Sabai in Vadalur - the temple that Saint Ramalingam had envisioned and constructed. They took the effort

to go to Vadalur and while there, they wanted to get me a souvenir. They bought me the very book that I was looking for.

## Receiving a Mantra

All the reading and temple worship could not enlighten me but instead made me more confused. All literature on religion got me nowhere. They confused me further rather than clarify matters. Then it finally dawned on me that no amount of searching would reveal the truth – you only search because you have not reached the destination. I stopped searching then. This is when the gods send my nephew, Thayalan to convey a mantra.<sup>2</sup>

It was 4 pm on a Saturday afternoon, 6 October 2001. It was raining then with claps of thunder. My nephew, Thayalan came over to my house. Thayalan told me he had been instructed to pass on a mantra and asks that I go over to my prayer room. He asked me not to question the source and reminded me that whatever was said to me in the room was just for me and no one else should know.<sup>3</sup>

He also added he had been postponing the delivery of this mantra for too long a time. He cautions me not to mention to anyone whatever that happens in the prayer room. He asked that I sit in front of the altar facing him and the east. He sat crossed-legged, shut his eye, and went into a meditative state, his body shook and he spoke, asking me to repeat the following mantra thrice – Om Namoh Bhagavathe Vasudevaya Nama. I was told I needed to meditate on this mantra in preparation to meet my guru. I was told my longing for a guru was to be realized. This mantra was specifically meant for me, he added, and asked me to get a rosary and start this chant immediately. Therefore, I started on this mantra that same evening.

Later I happened to come across this same mantra being mentioned in an article on the net. It was an extract from the English translation of the book KRIYA YOGA VIJNAN - THE SCIENCE OF KRIYA YOGA, the original by Saint Lahari Mahasaya.

‘Lahari Mahasaya has named this sadhana omkar kriya. This is essentially a pranayama and the basis is the Vasudeva mantra. The sastras have propounded that the Vasudeva mantra is an omniscient mantra. When a sadhaka starts comprehending his awareness as one with the mantra then he becomes omniscient himself. Then his attainment shall be - I am this omniscient Vasudeva. In the Gita it is stated in the very last of all births, the man of wisdom worships me, realizing that all is Vasudeva. Rare indeed is the soul. Then do namaskar to the self.’

In the book THE HIDDEN MYSTERIES OF KUNDALINI written by R Venu Gopalan, the author explains that this mantra is recited for balancing the Vishnu Granti.

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<sup>2</sup> I realized later I had to tread the path of the experienced ones, the sidhas, gnanis, rishis and munis. I had to experience the truth myself.

<sup>3</sup> Thayalan has revealed the source, since then. I could narrate this incident now.

‘This is the maha mantra of Lord Krishna. Its benefits are as follows: The nadis of the heart chakra is cleansed. It balances the heart chakra. Continuous practice of this meditation on this mantra helps in purification of the thinking process. It also helps in dissolving all the past karmic deeds for a better future. The Vishnu Granti adds obstructions for the sadhaka keeping one under the wraps of attachment, bondage, leading to the process of selfishness and supra ego.’

In a book on Saint Dhruva, it is mentioned that this mantra was given to Dhruva by Saint Naradar who initiated Dhruva into the mysteries of yoga and meditation leading to samadhi.

‘Naradar taught Dhruva the practice of pranayama by inhaling, exhaling, and holding the breath. He taught Dhruva to overcome thought fluctuations with the help of breath control. Naradar also taught Dhruva to meditate on Vishnu in the sanctuary of his heart repeating the Lord’s name mentally and offer prayers and worship. He advised Dhruva to go to Madhuvana for tapas because it was a sacred place where vibrations prevailed, which would help him in his sadhana and Samadhi.’<sup>4</sup>

Later Thayalan came over with another set of mantra for the forthcoming Navarathri prayers. He also instructed me on how to conduct myself concerning prayers and food during the forthcoming Navarathri festival. I was to reject rice and rice products completely and had to recite certain mantras for Goddess Durga, Letchumy, and Saraswathy. He gladly shared with me the way he (Thayalan) was taught to meditate.

I started the Surya Gayathri Mantra and prayers to Durga. Thayalan gave me a further two mantras over the phone to be recited on the 10<sup>th</sup> day of Navarathri.

## **The Nadi Shows the Path**

My friend Murali mentions to me that he had seen his nadi in the year 2000. Anandharaja introduced him to the nadi. It was interesting to listen and amazing to know that the sidhas could predict what was to happen in the future, through writings on palm leaves known as nadis. It is believed to have been written a few hundreds of years back. They could also tell ones past, I was told.<sup>5</sup>

The year was 1996. This was the period I had given up belief in astrology after those predictions did not work out as mentioned. Then when my mother, mother-in-law, and sister started calling me

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<sup>4</sup> I was advised through the nadi by Sage Agathiyar to visit various pilgrimage spots and to experience the presence of the sidhas. My guru, Tavayogi Thangarasan Adigal revealed to me a similar Pranayama practice later in Kallaru.

<sup>5</sup> I later came to believe that the nadi was been written the very minute that it was been read out and further revelations are made if one sincerely follows those instructions faithfully to the very word.

up and enquiring if the other had said anything to me and when they sounded worried, I knew they must have consulted an astrologer on my birth chart. It was about this time that Sethu was frequenting an astrologer, Dr. Krishnan. I made an appointment to see the Dr. After that, I began to consult the Dr. often. On one of these visits, I ask if there was a possibility that whatever said in the charts might not work out for an individual and the Dr. replied that if one had been cursed then the benefits that the charts say one would reap might not materialize. On asking if he could see into my chart if there were curses, he replied it is only possible to know through reading of the nadi. Now when Murali mentions about these nadi readings in 2002, I recalled Krishnan's words. I then made an appointment with Sivabalan to read the nadi.

The path I was to take was revealed to me through the reading of the nadi!

When Sage Agathiyar says in the nadi the first time it was read to me, it was mentioned that I had done wrongs and I needed to appease the wrongs I had done. I had karma that needed to be wiped away by doing offerings and performing atonements (parikarams). I sincerely followed the nadi to the letter. Surprisingly on the second reading, there was no mention of karma anymore. Instead, the sage said in this reading that I had done wrongs in the past due to his doing for he wanted me to have these experiences too and that he had now absorbed all the results of these wrongful doings. The Lord is truly merciful!

Swami Muktananda in THE PERFECT RELATIONSHIP says,

'You will never hear the guru criticize you. Instead, when you are in his company, you will experience your own divinity. You will never be found guilty in the guru's eyes. You will find in them only the praise of your hidden inner god.'

Swami Muktananda in his book THE PERFECT RELATIONSHIP quotes Poet Saint Kabir,

'As long as I was looking for you, I did not see you. I went from door to door knocking, yet none of the doors was yours. I looked for you on so many paths, yet none of them led to your court. However, when I received Ramananda's grace, when guru Ramananda erased me and I became completely pure, I saw that you were behind me like my shadow. Wherever I went, you were there before me.'

From the book, DIVINE GRACE THROUGH TOTAL SELF-SURRENDER by D.C. Desai,

'Bhagavan Ramana Maharishi read out the following quotations by Paul Brunton for our benefit: In truth, god and the guru are not different. Just as the prey, which has fallen into the jaws of a tiger, has no escape, so those who have come within the ambit of the guru's gracious look will be saved by the guru and will not get lost; yet, each one should by his own effort pursue the path shown by god or guru and gain release. Each seeker after god should be allowed to go his own way, the way for which he alone may be built (meant). It will not do to convert him to another path by violence. The guru will go with the disciple in his own path and then gradually turn him onto the Supreme path at the ripe moment.'



Since 2002 and the present day (1 July 2009) I have seen the nadi thirty-one times. What was the necessity to see the nadi so many times, you might wonder?

The nadi for me has been:

- a guide to fulfill a mission;
- has advice from the sidhas who have tread the path - seeking the truth;
- reveals the past karma and narrates ways to remove/ reduce them;
- forewarns against creating more karma;
- has been a good tool for motivation; and
- is a means of communications from the sidhas.

## **Building a Kudil for Supramania Swami**

Thayalan who returned from India in 2003 tells me Supramania Swami wants to build a temple at the back of his house in his village of Nacha Ananthai, eight kilometers from the town of Thiruvanamalai.

Later in February 2004, Swami sends me a letter in which he mentions he wants to build a temple at Thiruvanamalai. I asked him to go ahead while I ventured to get funds for the building. We saw through the building of a Kudil for Swami instead, since along the way a sidha appears to him and questions him as to why he (Swami) needs to go back to Bakti Marga since he was already in the Gnana Marga. Therefore, Swami drops the intention of building a temple.<sup>6</sup>

I have to admit I had some personal and selfish reasons when I decided to help Supramania Swami out with the construction of the Kudil. I happen to lay my eyes on a passage in the book, POTRINAAL UNATHU VINAI TEERUM by Swami Rengaraja Desigar at that time. The translation of the Tamil text is as follows: Sage Agathiyar had the full blessing of Sage Supramaniam (Lord Muruga as a Yogi) for he (Agathiyar) had provided food, clothing, and accommodation so that Supramaniam could continue with his meditation (tavam) and penance (tapas) on the Lord. Eventually on completion of his tavam and maturity of his tapas, Supramaniam told Agathiyar, "As you had been taking care of me in my venture to gain spiritual progress, achieve deathlessness and become god, supporting and caring for me, I give you my full blessings and I shall raise the flame of Kundalini in you (Moola Kanal)". However, Agathiyar then was sixty years old while Supramaniam was already in the form of light (Jhotti). As he was in the form of light, he could not give upadesa to Agathiyar in that life. Supramaniam promised him that it should happen in the next birth.

In the next life, Agathiyar took a form in the north and went in search of numerous gurus. Sadly, what he was looking for he did not find in them. Finally, he came to the south. At that period in time, Supramaniam was in Kodaikanal. He welcomed Agathiyar. Supramaniam revealed Agathiyar's past and said, "You have been of great assistance to me in your last birth. Thus I shall ignite in you

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<sup>6</sup> However he did mention later to me on my second trip to India that he wanted to put up a meditation hall. It has yet to materialize.

your Kundalini." Supramaniam then taught him a breathing technique (Vaasi Yoga). Supramaniam created the Tamil language, revealed and taught it to Agathiyar and handed over the Nadi Suvadi to him.

Similarly, I thought if I was to help out Supramaniam Swami with his kudil, maybe I could receive some merit. I told Swami Supramaniam this on my second visit to India. He listened to my narration of the above story of Sage Supramaniam and Sage Agathiyar. He listened to my reason in willing to help him. To my surprise, he said, "All my tavam is for you!".

## **Mysterious Happenings**

- Segaran was leaving his job and opted to become a monk in the ashram set up by Paramahansa Yogananda in Ranchi, India. As a parting gift he gave me a painting of Lord Siva and a copy of the book, AN AUTOBIOGRAPHY OF A YOGI by Yogananda Paramahansa and a piece of advice, "People here at the office shall dump all kinds of work to you. Do not refuse to accept if you have the time, the energy and the know-how." I adopted some parting words of his, and I began to learn new things and soon became an asset to my department. I kept the painting of Lord Siva at my altar.<sup>7</sup>
- I read and cherished AN AUTOBIOGRAPHY OF A YOGI very much. However, the book was misplaced and I never found it again. Gopal from my office was transferred out. I had personally lent him a hand in clearing and carting away his personal belongings. We made sure nothing personal of his was left behind. Then one day as I passed his former cubicle, still left vacant, I thought I saw a book lying on his former table. There was a copy of AN AUTOBIOGRAPHY OF A YOGI on the table! I had been given a replacement copy – mysteriously!
- Of course, the other book that came my way was Saint Ramalingam's URAINADAI PAGUTHI, which my brother-in-law and sister presented to me as a souvenir on their return from Vadalur.
- I had seen a book on Sri La Sri Pundi Mahaan Aatru Swami being sold along the girivalam path in Thiruvananthapuram during the Girivalam of September 2003. I could not purchase it then, as I did not have cash on me. Then on 13 January 2004, Thayalan gives me a call saying he was at the Sivaguru Book Depot in Kuala Lumpur and there was a book on Pundi Mahan and asked if I wanted it. I asked him to describe the book to me and immediately knew it was the same book that I had missed to purchase in India. He bought it for me.
- In 2006, Thayalan calls to ask if I wanted a translation of the Thiruarutpa by Mu Balasupramaniam. After reading this book, I realized I was fortunate and blessed to be able to lay my hands on this book.
- Just prior to my first visit to India, I was at the Batu Caves Murugan temple. A very young priest was seated at the temple in the upper cave. As I approached him with my family, he

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<sup>7</sup> Eventually I withdrew this and other paintings leaving behind only the portrait of Sage Agathiyar in 2006.

got up, came forward towards me, and said, "Take honey". Then he turned around, walks into the inner sanctum, showed the flame, and gave us prasadam. Was he preparing me for the journey to India? What was the significance of honey?

- I used to read a lot on religion and spiritualism that confused me further. I had seen certain happenings take place around me that disturbed the very faith I had on god. I used to tell my friend Maniraju to inform me if Lord Murugan comes into others (Arul) to grant their wishes at his temple. I had a couple of questions to ask HIM, I would jokingly say. Then I had a dream in which Lord Siva tells me, "Keep those questions for a later date".
- When I came out of Sage Bhogar's samadhi at Palani on my first trip, I was given abhisega milk to drink and I became intoxicated and was in bliss. I did not understand what transpired then. Sage Agathiyar answered this later through the nadi. The sage confirmed it was indeed Lord Murugan who had given me the milk to drink and had blessed me. I have no words to describe the love that the Lord has showered onto me.
- Why did Deva attend on me at the Chennai Airport and not Raji as planned? Was it so that I could be brought to Supramania Swami?
- The day was 17 September 2007. It has been some time now that Supramania Swami went into Samadhi. There was a distinct smell of tobacco as I sat with my family in the living room of my home. We had just completed our daily prayer for the evening. For some reason Supramania Swami came to my mind. Was he at my home, I asked myself? It was usual to find the aroma of fragrance, or vibhuti or uthupathi lingering in the air, at this hour but not tobacco. Almost immediately, my hand phone rang but stopped immediately. There was a miss call from a number that belonged to Supramania Swami! Nevertheless, I knew that number was no more in use. Swami had taken up another number that was now used by his son after Swami's samadhi.

A few days later, I called up the number, which happened to be in use by someone in Coimbatore India. A man answered and asked whom I wanted to talk to. I told him he was the one who gave me a miss call to which he refuted saying he had never made calls to Malaysia. Not satisfied, I asked if Tavayogi or Supramania Swami was present. He said no. I was puzzled. I hang up.

Several days later, I called Thayalan and explained the happenings to him. After disconnecting with him, I noticed a miss call. It was the same number again! I called up Ramajayam, Swami's son, and he confirmed the number was no more in use.

Supramania Swami did come to my home that day!

## **The Thiruarutpa Amazes Me Again And Again**

I collected the Thiruarutpa (Agaval) that Thayalan had purchased for me. It was a great translation by Mu. Balasupramaniam. I had purchased the complete works of Saint Ramalingam published by Ooran Adigal of Vadalur back in the nineties when Sethu gave me a cassette on the saint's songs. I realized now Saint Ramalingam had poured his gratefulness to the Almighty in all his songs. From this translation, I understood Saint Ramalinga goes away from the normal explanation given where the soul unites with the Lord upon death. It is usually thought that this union takes place eventually with or without effort, the time taken depending on the amount of effort directed towards it. However, Saint Ramalingam says we have to bring the Lord into us. That means preparing this

body to receive the Lord and eventually place him permanently in the various organs itself. That is the only way to remain alive and overcome death. If you do not drop death, you will not be born again. Moreover, the saint did prove it by dissolving his body into thin air.

## **Changes That I Made**

I removed the paintings of gods at my altar. I returned the painting of Sage Agathiyar that was blessed by Tavayogi to center stage and kept the Yantra that Dr. Krishnan prepared for me alongside. I retained the Spadika linga with Nandhi as asked by Supramania Swami.

I believe all the gods and goddesses are in the sage. Tavayogi agreed and told me I had done the right thing. I told him I was happy now although initially I felt I could not remove the other pictures of gods and goddesses for I have been having them for a long time.

## **Caring For the Body**

Shiva Sharma in THE SYSTEM OF AYURVEDA, published by Low Price Publications, Delhi, 1929 says,

‘The ayurvedic physician believes that all physiological functions are controlled by three principles. One is the motive or dynamic principle-the principle of motion and multiplication. It is born with the first cell, which when impregnated, begins to divide and become gradually organized through what turns out to be an inherent force. This force is known as vayu-the vital force or cell-force.’

‘It differentiates the cells into different structures. It creates blood vessels, lymphatic, nerves, and pervades a complex organism. The inherent force manifests itself later in higher evolutions as nerve structures as nerve-force.’

‘Pitta-the second principle. It is a principle that generates and keeps up the heat of the body. It manifests itself in different forms and different chemical activities mainly digestion and assimilation. It prepares the material to be absorbed and power to metabolize the nourishment that is absorbed into the human body.’

‘It keeps up the equilibrium of heat and combustion. And, on the mental side, it is the principle that prepares the field for the perception of light stimuli.’

‘The metabolism that occurs in the skin and muscles is attributes to pitta. In one word, you can take pitta as guiding all the metabolic activities of the body. It is the sustaining fire as the ancients call it.’

‘Kapha, or Shleshma, the cooling or the preservative principle. It is said that just as there is the principle, which keeps the fire burning, there is another principle, which keeps up the coolness. It keeps the body cool by giving normal secretions, which are preservative.’

‘It always keeps secreting a cooling or mucous membrane in the mouth, in the respiratory passages, in the eyes, in the stomach and in the joints. Wherever there is friction and wherever there is heat production, there is this principle manifesting itself in the secretion of preservative fluids.’

Thayalan invited Tavayogi to his new home on 30 June 2007. The next morning Tavayogi taught Thayalan and me some asanas and breathing techniques. Tavayogi narrated the benefits and changes in the body that take place because of doing these asanas. They were similar to those narrated in the book AN AUTOBIOGRAPHY OF A YOGI by Yogananda's Paramahansa. Yogananda says, prana is released from the heart. Prana has aroma. I presume Tavayogi taught us kriya yoga that day.<sup>8</sup>

In the book AN AUTOBIOGRAPHY OF A YOGI, Paramahansa Yogananda says,

'Kriya Yoga is a simple, psycho physiological method by which human blood is de-carbonated and recharged with oxygen.'<sup>9</sup>

Yogananda explains further the benefits of kriya yoga,

'The atoms of this extra oxygen are transmuted into life current to rejuvenate the brain and spinal centers by stopping the accumulation of venous blood, the yogi is able to lessen or prevent the decay of tissues.'

'Kriya is an ancient science Lahari Mahasaya received it from his great guru, Babaji, who rediscovered and clarified the technique after it had been lost in the dark ages.'

In WHERE ARE YOU GOING?-A GUIDE TO THE SPIRITUAL JOURNEY by Swami Muktananda, a question is posed,

'Sometimes when I breathe in while doing the so ham mantra, I feel laughter. It is a pool of laughter, to which the Swami explains that joy is realization. You should make it last longer. Joy is the true attainment. The state in which ham has merged within, before so has risen, is the truth. That is the mystery of the sidhas, its nature is joy and love. As you meditate more and more, your heart will begin to overflow with love. You will get into a state in which you laugh like one who is mad, god is joy.'

Muktananda adds further, that 'Your good actions will never go to waste.'

There is so much talk on Kundalini nowadays, lamented Tavayogi to the extend it is a craze now.

## **Prayers for Sage Agathiyar in Malaysia**

27 December 2007 was the annual birthday of Sage Agathiyar. Tavayogi was celebrating for the second time in Kallaru. He sent me an invitation that stated that a yagam would be conducted at 2

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<sup>8</sup> I was to learn this exercise with Tavayogi again on 20 April 2008

<sup>9</sup> This was what Tavayogi told Thayalan and me before he stated us on the techniques.

pm (Indian Standard Time) at his hermitage. I would have to begin at 4.30 pm (Malaysian Standard Time). 10

I arranged to celebrate Sage Agathiyar's Jayanthi. The prayers had to be held at 4.30 pm since Tavayogi will start the prayers at 2 pm in India. I mistakenly informed my relatives and friends to gather at 5 pm at my home for the prayers. Coincidentally Ramesh calls me saying that there was a reading of the nadi that afternoon. In the nadi, Sage Agathiyar tells me to start the prayers at 5 pm, the time I was mentioning to my friends and relatives. This was the time of his birth, he said. The sage tells me the sidhas shall all be in Kallaru at that moment. They tell me the skies shall open at Kallaru during the prayer.

My relatives and friends and their families joined me in prayer at my home at 5 pm. After the hour-long prayer, Thayalan's wife, Eswari mentions that there was a male voice in our midst singing along with us for some time before it stopped. As it was not a familiar voice, she looked around trying to locate its source. It came from her nephew but he hardly opened his mouth! This was indeed a miracle I told myself. The sidhas were present amongst us. Tavayogi always tells me they are around during prayers.

Later I call up Tavayogi to inform him we had successfully conducted the prayers for Sage Agathiyar, when he tells me his prayer too had been delayed and he only started at 2.30 pm instead of 2.00 pm.!

## **Sage Agathiyar's Temple in the Making in Malaysia**

Siva Sri Muthukumara Sivachariar is in the process of building a Sakti temple in Bukit Rotan the past four years. He had invited Tavayogi over to identify if there was the presence of sidhas and their samdhi's in the grounds of the temple he was erecting.

En-route to Bukit Rotan, I brought Tavayogi to my home. Tavayogi wanted a branch from the Neem tree to use to identify whether there were sidhas in samadhi in the vicinity of the temple grounds. Tavayogi wanted a Y shaped branch for this purpose. We found a branch to his liking from the tree at my home.

I drove Tavayogi to the temple that was being constructed. Tavayogi combed the temple grounds for the presence of siddhas and their vibrations with the neem branch in his hands. He held on to the branch tightly while he was being pulled from one spot to another until the inner sanctum where the branch snapped into two. Tavayogi tells us the samadhi was at the exact location the Sivachariar had intended the inner sanctum to be.

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10 In 2006, Tavayogi did a similar yagam at Kallaru and had asked that I conduct prayers at the same time he conducted the prayers in Kallaru, taking into consideration the time difference of 2 ½ hours.

In the 30th reading of the nadi Agathiyar is please that I had wished to set up a temple/ peedham/ kudil for him. In the 31st reading Agathiyar spells out how to go about making his statue. I had been asked to build a temple for Agathiyar in the very first reading in 2002. I was worried how to go about erecting a temple in Malaysia. When I met Supramania Swami, he tells me I shall build a temple and that it shall be in Thiruvanamalai. I readily agree to come to his aid financially to build the temple when he tells me he wants to erect one in Thiruvanamalai. However, a sidha stops him from building the temple asking why he was going a step backward to temple worship when he was in the Gnana Margam. Supramania Swami agrees to drop the idea midway. Now stands a kudil or hermitage at this site of the temple. Swami passed away in this kudil. His family has since then been occupying the kudil. I put forward the idea to Tavayogi if he could set up a branch of the Sri Agathiyar Gnana Peedham at this kudil. Tavayogi is working on it.

When I went through the nadi reading of 2002, I came to discover that I was to set up the temple, not alone, as I had thought before, but with an association. Initially I thought it was with Supramania Swami. Later I thought it was Tavayogi. Alternatively, Appana. Now I realize it is with my brother in law.

Arumugam is a staunch devotee of Raghavendra. He is in the process of building a Mritiga Brindavanam for Saint Raghavendra in Ipoh. Sage Agathiyar mentions in Arumugam's nadi that he wants a spot at the Brindavanam too which Arumugam readily agrees and accepts. I thought I should seize this opportunity to make that statement in the nadi regarding building a temple for Agathiyar come true. I accepted to take charge and finance this temple of Agathiyar while Arumugam could concentrate with his mission of putting up the Brindavanam for saint Raghavendra.

Agathiyar mentions in my nadi that Arumugam has given his consent to allow a temple to be built for the sage at the Brindavanam. He instructs me,

- that his figurine is to be of bronze (Aimpon),
- not to exceed 1 foot in height,
- to be an exact replica of his image in Agasthiyampalli, Vedharanyam, India,<sup>11</sup>
- to be made in Swamimalai,
- to be made beginning from the period Tamil month of Thai and Masi and
- Prayers to be done at Kumbakonam before being shipped to Malaysia.

I immediately got to survey the market for people who could make and deliver a bronze statue of Agathiyar as requested by the sage.

I took the liberty to search through the web and SSrashtra Vradaraj of Bronze Creative based in Swamimalai responded saying he could undertake to create the statue of Sage Agathiyar as per

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<sup>11</sup> Thayalan on his return from India had presented me a photograph of the sage at Agasthiyampalli. I have been praying to this photo since then.

the description in the nadi. Vradaraj will however need to go to Agasthiyampalli in Vedharanyam to see for himself the statue of Agathiyar that was installed there.

The sage also mentions he wants to come to my home where I need to do Abhisegam and japam or chanting of his name 100,000 times before installing him in his temple at the Brindavanam in Ipoh. The sage is coming to my home. Just to think of it makes one go into a state of joy. I am indeed gifted with his grace.

## **On Surrender and Awaiting God's Grace**

I came to understand that each person has to answer to his karma;

One cannot know god from the outside, he has to venture onto the path;

No amount of reading or listening can make one know god except by experiencing HIM;

In addition, all this has to happen with HIS grace too. You need HIS grace to get to know HIM.

Swami Rajarshi Muni writes in his book AWAKENING THE LIFE FORCE, re-titled and published as YOGA: THE ULTIMATE ATTAINMENT by JAICO PUBLISHING HOUSE,

'The real mastery over the body is achieved not by the willful practice of the techniques mentioned above, but by the spontaneous manifestations of those activities in a seeker's body. One does not need to make an effort of will; it happens automatically as the consciousness of the seeker shifts spontaneously from the level of the gross body (annamaya kosha) to the next immediate sheath, the subtle energy body (pranamaya kosha).'

'No sooner does such a shift of consciousness take place than prana takes over control of the body from the mental will, giving rise to the spontaneous manifestations of various posture, breathing patterns (pranayama) and different processes aimed at purifying the body. This is a gradual process, but a sure one for finally breaking the connection between consciousness and the gross body.'

'However, it may be borne in mind that such a transfer of consciousness is not achieved by everyone without assistance. '

'Once an aspirant is put on the path of spontaneous yoga by the grace of the guru, the seeker has to drop all willful efforts. The watchword should be "surrender". He or she needs to surrender completely and unconditionally to the awakened life-force within.'

'Willful efforts keep one bound to the surface of our being, the physical body, while relaxation and surrender to prana lead to the deeper strata of our being, the subtle body, spontaneously.'